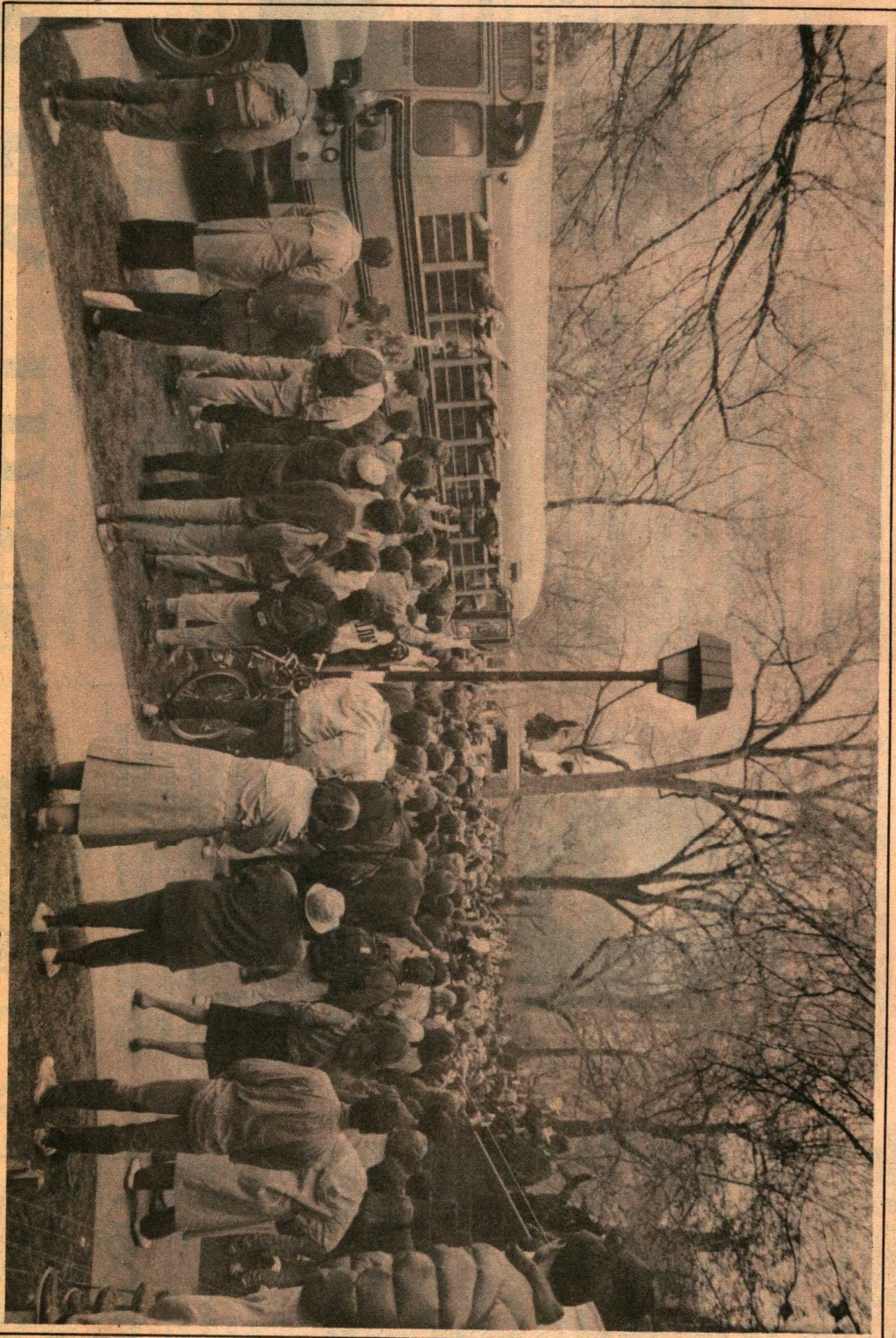


heroes

*By the students, faculty, alumni
of Wesleyan University
Middletown, Connecticut
May, 10, 1988
Vol. XXIV, no. 5*



The arrests: With the South College carillon playing "We Shall Overcome", Public Safety and the Middletown police load blockaders into the first of three waiting buses

More Coverage of the Divestment Sit-In Inside!



photo by Jonathan Lipkin

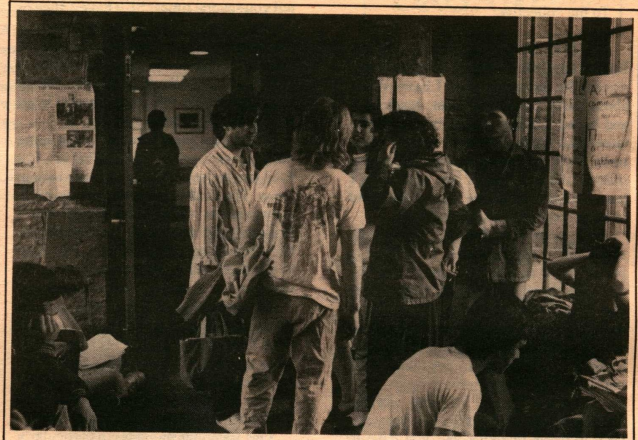


photo by Jonathan Lipkin

The SISC Forum

Divestment On Hold

By David Morrison

"Concerned members of the Wesleyan community" as Colin Campbell put it, met on Sunday, May 1, to "discuss" Wesleyan's investment policy towards South Africa. The meeting was held in Crowell Concert Hall as an open forum with the Social Implications Sub-Committee. The meeting, held according to posters in "half hearted response" to the demands of Divest Now!, lasted for almost three hours but very little was accomplished. Divest Now! did not get its demand to meet in a closed session with the SISC until after the blockade, and so did not expect much to happen at the open forum.

From an Administration point of view, the choice of location was excellent. With a capacity of 400, Crowell is one of the largest rooms on campus; a huge crowd is required to fill it and, even when full, it looks empty. The raised stage allows speakers to look down on the audience. Situated in the CFA, and away from heavily traveled routes, Crowell would not pick up "straggler protesters." It would take a major student effort to intimidate the SISC at their forum.

Divest Now! did manage to fill the hall. Nonetheless, Board of Trustees Chairperson Steven Pfeiffer '69, said he was "not unhappy" to be there, nor was he "intimidated." The Communications Committee of Divest Now! also managed to set up their own table on the dais next to the Trustees. Still, the seating arrangement (7 students at one table with 2 microphones compared to 8 trustees at 2 tables with 5 microphones) indicated the priority of the speakers. Indeed, Pfeiffer, President Colin Campbell and SISC Chair John Summers '80 did almost all of the talking, and did not really respond to students. It was the SISC explaining their positions to students and not a true dialogue between students and Trustees.

What they had to say was a sympathetic message of meaningless agreement with the students in principle but disagreement in action. Pfeiffer claimed that "the Trustees feel strongly about (divestment)" and "such an important issue" requires much deliberation. But even though he admits that "(divestment) is a moral issue," he goes on to claim that morality "does not mean that we do not, as individuals, have to deal with the facts." He gave a better evaluation of the Board's position in his opening remarks. The Board must consider, he explained, Wesleyan's "position as an institution of higher education with limited resources and a charter to be here into the future." Concern for the future of the endowment, a long-time feature of the Campbell presidency, could then take precedence over the concerns of the students, the faculty, the community and prospective students.

We demand that concrete and irrevocable steps be taken towards divestment from corporations that do business in South Africa, realizing that this is but one of the steps essential to toppling the racist institution of apartheid.
—Tanya Greene, Divest Now!

What is often done with this issue is to take a very complex situation and oversimplify it to whatever benefit that may bring.

—President Colin Campbell

First let me say that personally I am not unhappy to be here. I don't feel intimidated...

—Steven Pfeiffer '69

So I think I can speak for many of my colleagues if not all of them on the Board in applauding your concern on this issue. The Board shares your goals, what we're here to talk about is the most effective action for Wesleyan to take given its position as an institution of higher learning with limited resources and a charter to be here into the future.

—Steven Pfeiffer '69

You don't share our goals. Because our goals are to do everything to allow the Black South African people to free themselves. And if you do share our goals, . . . why don't you do what the South African people, the ANC, COSATU, Desmond Tutu and other Black South African leaders have called on Wesleyan to do, which is divest.

—Todd Shepard '91

I don't claim judgmental or moral superiority with respect to this issue.

—President Colin Campbell

... South African apartheid warranted special concern from this University. And we have been working on that course for the past ten years.

Steven Pfeiffer '69

Does anyone here have some cough drops for the audience?

—Steven Pfeiffer '69

It is (the Board's) inconsistencies that are repugnant.
—Tanya Greene, Divest Now!

The Trustees themselves showed very little concern for student demands during the forum. Pfeiffer's now infamous remark about directing his comments "to people who have done their homework" (later denied, but captured on tape) was indicative of the Board's treatment of community input. One student Trustee, with a look of frustration, did nothing during the forum but pour water for Messrs. Pfeiffer, Campbell and Summers. President Campbell was careful to point out as he opened the forum that the SISC is the only Board committee in which Trustees are the minority but, to judge by the forum, that minority status has not kept the Trustees from dominating discussion. In this light, it is not surprising that they could want to wait for students to leave before voting on the divestment question.

Of course, the Trustees have not yet voted, and it is still possible that they will be enlightened on this issue before the May 28 meeting. But the signs do not look good. President Campbell went so far as to link divestment by other institutions, including the City of Middletown, with the "increasing intractability" of the South African government, suggesting his belief that divestment is counterproductive. Towards the end of the forum, SISC Chair Summers began to fight for a hole in the divestment argument, claiming that some, if very few, companies currently involved in South Africa, might be able to do more good than harm by their presence.

To deal with these questions, students and other concerned members of the Wesleyan community need to respond to these objections and, to convince even the most intractable of administrations, they must respond in detail. Among other questions, Divest Now! and its supporters must find out how healthy Wesleyan's endowment is. We need to know how successful South Africa Free funds are, compared to Wesleyan's endowment growth. We need to know how "progressive" companies in South Africa can support the dismantling of apartheid, how the South African government thwarts this support, and how "progressive" companies support apartheid through taxes and other means. The Trustees may not care for community involvement, but a comprehensive statement would be harder for the Trustees to ignore.

Campbell claimed recently that "realistically, I think, there's no impact at all" on the South African government should Wesleyan divest. Perhaps he should realize that, as Trustees Chair Pfeiffer noted, Wesleyan has limited resources; even if we stay, there's no impact at all. Wesleyan's best move now is to join with other institutions in this country. Wesleyan's best move now is to do what the ANC, Archbishop Desmond Tutu and other South African black leaders urge and divest.*

LETTERS



To the collective:

It's 5:35 in the afternoon—Dinner Rush at the Grill. I've been here, working, since 1:30. In which time I have sliced about thirty pounds of meat, assembled and baked a dozen pizzas, baked 20 potatoes and finished at least several other tasks. I've been working for four hours, making the best food I can with what I have—and now it's time to serve that food to huge crowds of hungry students.

So I go to the window. "Can I help someone?" Alright—this is college—people know how to form an orderly line and take turns, right? How come every day at least two people at a time try to order? I end up having to be very rude and cut a customer off in mid-order, only to make them repeat themselves later. This really isn't the way to serve people—but I am given no choice. We grill workers know that most students are in a hurry and need to move quickly—but you have to help. It's impossible to efficiently serve a mob.

Often, the customer I respond to orders a "Flumpf Burger." I don't know what this is—perhaps a language taught here—but I don't speak it, so I ask for repetition. And the answer? "A FLUMPF BURGER!!" This time louder, and in a tone implying that I must be some painfully ignorant blue collar worker. No—just unable to translate muttering. I really would like to serve you just what you want—but if I decide that "flumpf" means cheese, and you meant bacon, well, I tried.

Or someone will order a product which we are out of. This happens periodically and is out of my hands. Perhaps our company is late delivering, or we ran out sooner than usual. Alright, I hat telling you that the food you want isn't here. But I feel even worse when I have to

tell you several times: "I'll have a slice of cheese pizza" / "I'm sorry, we're out of pizza today." / "You're all out of pizza?" / "Right—no pizza." / "None at all?" / Please! Would you ask a broke friend for money this many times? Or get mad at them for being broke?

Better yet—I get blamed for not being able to make special orders. This is a fast food enterprise and we only serve certain items. The Grill is well-run, and we pride ourselves on wellcooked foods—but I just can't put onions on your hotdog or cook your burger medium rare. Fast food is fast food. What we lack in variety, we make up for in quality and convenience.

Once your order is taken, please understand that cooking hot food takes some time. Don't get impatient because cheese takes time to melt, or french fries time to fry. We want to give you the best possible product, and can't rush unless you want cold, half-done food. Which you don't.

One last thing, and this is a particularly bad problem. Food theft. Some students have developed entire scams that cost Marriott a great deal of money per day, in order to get free food. Mostly, food is eaten on line and never paid for. We cooks know this is going on—but shouldn't have to play cops and robbers to keep people honest. Marriott may leave because it's losing money, and food theft doesn't help. It is hard to believe that anyone who can afford college needs to steal food get by. But we workers—who can't afford university educations—need our jobs to survive. Food theft imperils us.

We enjoy serving you, but are not servants. Please use common courtesy when ordering, both to your fellow students, and to Grill workers. Then you can have the food you want, and we can have the working conditions and job satisfaction workers deserve.

Toni Amato

To the editors:

I write to correct a few errors of fact in the lengthy article on day care in your April 13 issue. I found your piece a useful addition to the current discussion, and generally quite accurate; my quibbles are minor.

First, Wesleyan does not own the Neighborhoods Preschool program, as you state; the administration specifically declined to become the owner in 1983 when invited to do so. It does own the building in which the Preschool operates, and has always been a fine landlord to us, responding immediately to needs for maintenance and improvements.

Second, no ratio guaranteeing spots for Wesleyan related children within our total enrollment exists; again, this was specifically declined by Burt Sonnenschein, the University Treasurer at the time the Preschool was created by parents as an independent corporation. It is true that at least half of the children attending at any one time have had a Wesleyan affiliation, but this is not the result of an official mandate. One of the distinguishing features of the school is the mix of community with University people. This diversity enriches the environment for the children, and goes a small distance toward improving town-gown relations.

By the time your article appeared, Bob Taylor had agreed to continue the advan-

tageous rent arrangement we have with the University, which allows us to give our teachers paid vacations. Since then, he and others in the administration have shown considerable interest in the proposal I made for expanding the day care options on campus, though no final decisions have been reached. I understand that the committee addressing these concerns is to make a recommendation by June 1; I worry that the crush of issues pressing on committee members at this time of year in particular will mean that no action is forthcoming.

Personally, I hope the University will act to increase the number of spaces available in on-site, small scale day care programs, for the benefit of Wesleyan people and local families, too. The need is very real, and the opportunity exists to act in a way that will provide the best possible care for kids, essential services to Wesleyan students and personnel, and a measure of good will in the general community. While it may seem contradictory to provide many more spaces while keeping the small group size and advantageous teacher:child ratio that is part of what makes the Neighborhood Preschool work so well, it can be done. What better place to demonstrate this than our own "small University?"

Sincerely,
Karen Bovard
Director

Staff for this issue

Wendy Roth
Todd Shepard
Thomas Talbot
Tara McGann
Nina Karnovsky
Neil deMause
Laurel Stegina
Jonathan Lipkin
Eileen Mullin
David Morrison

Cover photo by
Neil deMause

All Songs By
Original Artists!

Hey, Seniors!

... and other interested folk. What better way to keep up with events on campus and in the world than a subscription to *Hermes*? A one-year (eight to ten issues) subscription is only \$8.00. Make checks payable to Wesleyan Student Assembly and mail to *Hermes*, c/o WSA, Wesleyan Station, Middletown, CT 06457. Don't miss an issue of New England's longest-running radical student paper—subscribe now!

Not Available in
Any Stores!

Accept No
Substitutes!

The Facts About Israeli Aggression

By Ussama Makdisi

The "hunt" is on. Israel has invaded Lebanon once again. Granted, the invasion this time around is not nearly as devastating (only one village destroyed) as the one six years ago, but it is an invasion nonetheless. For the *New York Times* to call it an incursion, a "hunt" or whatever, is simply not in keeping with what the Israeli Defense Forces is doing—that is, violating the sovereignty of Lebanon.

I have been accused of disseminating "Arab propaganda" every now and then, or I have been cautioned for using "radical" facts. Funny, all of a sudden facts can be classified as "radical"; I suppose the opposite would be "moderate" facts. Anyway, Israel has in its typically aggressive and belligerent nature marched across its northern border and into Lebanon: "Operation Peace for Elon Moreh and all the other West Bank Colonies?"

Why did Israel invade Lebanon again? Perhaps because of the increasing frequency of Palestinian raids; perhaps because of an occasional katyusha rocket falling in northern Israel; perhaps to remind the Lebanese population that they are under occupation; or is it to shift attention from Israel's brutal suppression of the Palestinian Uprising in the Occupied Territories. Defense Minister Rabin tells us that it is up to us to stop incursions from southern Lebanon into Israel. Lebanese Prime Minister Salim al-Hoss tells the BBC that it is the usual Israeli show of force meant to terrorize and intimidate the civilian population of Lebanon, something Israel has perfected over the years. What is obvious is that Israel has reserved the right to invade Lebanon whenever and however it sees fit. To paraphrase Mr. Rabin's own statements concerning the current Israeli operation, in the interests of "national security" no country is safe from the long arm of Israeli retribution.

A pattern has emerged over the past two decades. Palestinians, who have been exiled from their homeland, infiltrate across Israel's "security zone," that is to say, the area Israel has permanently occupied in southern Lebanon, and raid Israel. Occasionally, they get through and kill Israeli civilians. Israel then responds almost inevitably by bombing Lebanon. The civilian population

always bears the brunt of Israeli reprisals. An eye for an eye would be an understatement—try a thousand eyes for an eye. In pamphlets distributed by the Israeli invaders to the civilians in Lebanon, the following threat is issued: "If you obey IDF orders, no harm will come to you! Do not help those who are wishing to turn their homes into terrorist bases from which attacks against Israel are initiated. The cost of such actions will be unnecessarily high to each and every one of you."



Don't let anyone fool you. Israel is terrorizing the civilian population of southern Lebanon and the Palestinians living in refugee camps. Mock air raids, arbitrary arrests, collective punishment and routine torture are part and parcel of Israel's behavior in its "security zone," or more appropriately, Lebanon's insecurity zone. Israelis often point to the 1974 massacre at Ma'alot as a justification for their barbarous actions. In early '74 PLO guerrillas held up a school and many civilians were killed. Ma'alot was a thoroughly disgusting act, but one should not overlook the fact that in the week preceding Ma'alot, Israel air raids in southern Lebanon killed 200 and left thousands homeless. In reprisal for Ma'alot, the Israeli air force bombed the Lebanese town of Nabatieh, killing another 200. Other examples of this brutal policy abound. Six years earlier, in a "retaliatory" act, Israeli commandoes destroyed the entire fleet of Middle East Airlines, Lebanon's airline. In by far the most savage bombing, on July 17th and 18th, 1981, Israeli jets bombed downtown Beirut, killing 450 civilians in less than 10 minutes. These facts may be, at first, seem to be "Arab propaganda," but if you believe that then the three Israelis killed by PLO guerrillas in the Dimona bus hijacking on March 6th is just "Jewish propaganda."

Enough is enough. It is time that Israel be scrutinized as the power that it is. Lebanon has never posed a security threat to Israel. Israel has a massive army, an excellent airforce, and a well-equipped navy. More to the point, Israel has over 200 nuclear weapons, giving it a monopoly in the region. With its Jericho II nuclear missiles, Israel could conceivably strike the southern Soviet Union! Think about that for a moment, and consider how ludicrous it is to state that the PLO poses a real threat to Israel. Lebanon in 1982 was a painful lesson for Israel, but it was far more painful for the thousands of Lebanese and Palestinian civilians killed. Lebanon in 1988 may again become a testing ground for the latest in American/Israeli technology. I hope that those who blather about Israel's "hunt" and "national security" realize the potential cost of such an adventure—and I hope that more Israelis join the ranks of Yesh Gvul (There Is a Limit!), a conscientious objector movement, so that they don't find themselves coming home in body bags.*

SJB Overhaul Overdue

By Carol Gray

Students who received suspension notices from Dean Beckham on May 2 at the time of the blockade of South College were summoned to the SJB hearing held on May 5. In the SJB hearing on May 5, members of the SJB communicated to those present that they (the SJB) are making an effort to conduct the proceedings as smoothly and as simply as possible. I appreciate their effort as well as the fact that some of the members of the SJB are sympathetic to the issue which is at the root of the May 2 action, (that is divestment). However, I think that the procedure followed during the hearing violates some of our rights as stated in the *Blue Book* as well as our 5th amendment constitutional rights. Before I begin this discussion I would like to make it clear that this article *should* not be interpreted as a representation of the views of "Divest Now".

The section of the *Blue Book* entitled Procedural Standards in Disciplinary Proceedings states that, "The administration of discipline should guarantee procedural fairness to an accused student." In this case, "procedural fairness" was not enforced and "due process", which is a student's right, was ignored. My criticisms focus on the violations of the Hearing Committee Procedures listed on pages 112 and 113 of the *Blue Book*. I think the principal procedure that was violated was number 4, p. 112: "The burden of proof should rest upon the officials bringing the charges."

This means that innocence is assumed and guilt must be proven by the accuser not the accused *even if* guilt seems obvious. This regulation was violated within the first five minutes when the SJB stated that the purpose of the hearing was to determine who had been suspended; in order to determine this they would ask each person on their list (which they obtained from the Middletown Police Department's arrest list) the following question:

"Did you violate the injunction?"

To clarify, this injunction refers to the SJB action on the morning of the blockade. While protesters were sitting in front of the door of South College, members of the SJB said that the SJB was informing the protesters to stop the blockade and that they must do so by 10:00 am. Those participating in the blockade did not break the blockade, and for that reason, the SJB stated that protesters had violated the SJB injunction.

How did the question "Did you violate the injunction?" contradict the procedure concerning the "burden of proof" and also the constitutional guarantee against self-incrimination? By requiring the students to incriminate themselves. The burden of proof did not rest upon the officials bringing the charges. The point of a hearing should be to collect information which will then be weighed to determine guilt or innocence. To assume the guilt of the accused or to try to get the accused to answer a question that would incriminate her/himself, is to directly violate our rights according to the *Blue Book* and according to the U.S. Constitution. Even the letter, which was received in the mail from the SJB by those who were suspended, failed to place the burden of proof on the officials bringing the charges; rather this letter *assumed* the guilt of the person receiving it. It repeatedly referred to "the violation of its injunction through the obstruction of free access to South College."

My interpretation that the SJB procedure was unconstitutional may be rebutted by some with the argument that since Wesleyan is a private institution, it has its own set of rights and rules, and that these may not all follow those of the Constitution. However, according to the

information that I received from an American Civil Liberties Union lawyer, regardless of what set of rules a private institution relies upon, all citizens of the U.S. have certain constitutional rights that cannot be denied. The Fifth Amendment is one such right: we have the right to withhold testimony on the grounds that it might incriminate us. However, during the SJB hearing we were notified that since the SJB hearing was not a "court", pleading the Fifth Amendment was not an option open to us. We were told that we should answer only "yes" or "no" to the question of whether or not we had violated the injunction.

The day after the SJB hearing I spoke with Dean Young, (who had been present at the hearing), to request a hearing which would follow the procedures set forth on pages 112 and 113 of the *Blue Book*. Dean Young claimed that these procedures are simply "principles" or "guidelines" not set rules. The implication here was that the procedures are not strict rules to be followed. However, on page 98 of the *Blue Book* (under Section II: Student Judicial Board), the procedural code which the SJB must follow states:

All judicial hearings shall be conducted in accordance with the standards of due process defined in the statement on Rights and Freedoms of Students. (It should be noted that elaborate due process is not necessary in minor cases, which do not carry the potential for severe sanction).

The "due process" alludes to the hearing committee procedures which I have been referring throughout this article. The only justification for not strictly adhering to those procedures would be that the case in question was a "minor" violation, which did not carry "the potential for severe sanctions". But considering that the students who were blockading had already been temporarily "suspended" and considering that one newspaper had stated that Dean Beckham had said that the penalty for the violation of the injunction could include expulsion, this case is clearly not a "minor" one.

Perhaps to some people the arguments I am putting forth seem irrelevant because, after all, it seems pretty clear that "if people were at the blockade, then they should be willing to admit it and take the consequences." I agree that people should be willing to accept the consequences of their action; however, I think a very dangerous precedent is being set when the SJB disregards "due process" set forth in the description of procedures found in the *Blue Book*, particularly in a system which is governed by "common law" precedent. Another more immediate reason to be concerned with "due process" and the denial of our right to use the Fifth Amendment is that we do not know as of yet whether we will be tried by the SJB on charges for blockading South College. During the hearing the SJB deliberated on whether any information that came out of the hearing would be admissible evidence for a possible hearing on charges of blockading. To say in the SJB hearing that we *did* violate the injunction is, in effect, saying that we were also guilty of blocking access to South College. (No evidence of any individual's participation, *other than* our own testimony, was brought forward.) To admit to the SJB that we are guilty of violating the injunction would jeopardize our position in the legal hearings.

Professor Adelstein, the faculty advisor for the SJB, admonished us during the SJB hearing to just take "responsibility" for our actions since that was the whole idea behind Civil Disobedience. Yet taking responsibility for one's actions does not mean simply throwing oneself upon the mercy of the SJB. I believe that by trying to insure that "due process" is followed, (not just for us in the present, but for Wesleyan students in the future), I am acting as responsibly as I can. It would be irresponsible of me to notice that students' rights were being violated and not try to stop that violation. As for taking responsibility for my own actions regarding the law or the *Blue Book*, I am fully prepared to do so as long as my rights are preserved and I am granted the "due process" to which I am entitled.*

Black Student Blackballed by Coach?

By Andrew Spence

My name is Andrew Spence and I am a black student at Wesleyan. Instead of enrolling at Wesleyan for my Junior year in September of 1985, I decided to devote myself to my hockey career. After trying out for the Pierrefond Barons, a Junior "A" team in the highly competitive Quebec Provincial Hockey League, I was selected as a member of the team.

The team placed second in both league play and in a Provincial Tournament. At the close of the season, my coaches—both of whom had played professionally—suggested that my chances of playing Division 1 college hockey were good.

I indicated to them that I planned to play at the Division three level and they suggested that I would play considerably at that level and if I were able to obtain added practice time during the season and the summers, I could benefit from such a program.

During the summer of 1986, before returning to Wesleyan, I played on teams which consisted of players from both the Quebec Provincial Hockey League and professional teams.

Upon returning to Wesleyan, I decided to try out for the Wesleyan hockey team. It began with practice that was conducted by the captains and I demonstrated clearly that I was qualified to play on the team. During the captain's practice I contracted the flu and Frank Barrett, the captain, told me that I should take a few days rest and return after I felt better.

Upon returning to the team Dave Snyder, the hockey coach, indicated that he didn't expect me to return to the team because when he asked the captain about my plans he was not told that I was ill. Although I still had the flu, I indicated to the coach that I would be able to skate for a few days before fully competing and he agreed. After skating for only two days, I was then astonished when he told me that I could not be a member of the team due to my glaring lack of talent. I confronted him by stating that his evaluation of my abilities was unjustified based on my performance at the practices and my previous hockey background which included fifteen years of competitive hockey in both Oshawa, Ontario and Montreal, Quebec.

After confronting him, he altered his previous position by stating that it was my "bad attitude" (not taking the

initiative in getting to know the other players). I indicated to him that his reasoning for preventing me from being on the team was in no manner justifiable and although I was not expecting to engage in battles against racial discrimination at Wesleyan, I would do so if he continued his discriminatory policy.

He responded by uttering both profanities and racial slurs and suggested that I should take my concern to the sports chairman. Upon discussing the issue with the sports chairman, I was told the issue was the sole responsibility of the coach.

The dean's office then stated that my concern could be filed with the Rights Review Board but it would not assist me in altering the coach's exclusionary policy. After discovering that it was virtually impossible to compel the coach to discontinue his discriminatory policy, I was "comforted" by his words of support at the end of the season when he told me that he looked forward to me trying out the following season.

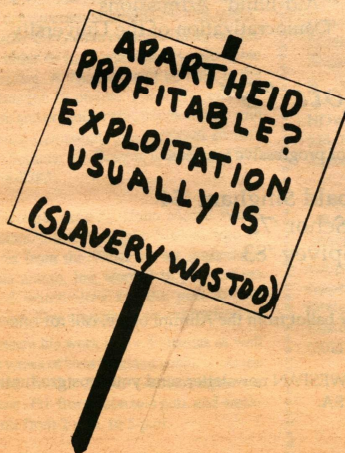
This past hockey season has not been very different from my first at Wesleyan. After a knee injury prevented me from playing for ten days I was to be given several days to recuperate prior to competing fully.

After indicating to the coach after four days that I was prepared to compete fully I was told that I could not be a member of the team. His new reasons for excluding me from the team included: the lack of aggressiveness, in need of a longer stick and "no concept of team play."

Recently, my chances of playing regardless of my abilities were made even clearer by an individual who heard the coach replying to someone praising my hockey ability by stating "not a chance in hell!". After the coach prevented me from being on the hockey team in 1987 due to what he classified as my "bad attitude" I told him that that although he runs the team, he does not own it and because my tuition pays for my opportunity to play hockey at Wesleyan he cannot deny me an equal opportunity to play for the team.

In retrospect, I guess I was wrong because he told me that it is his team and no one is going to tell me how to run it and as a result, I have never played a college hockey game at Wesleyan University.

This case has now been taken up by the Commission on Human Rights and just maybe they will not agree with Dave Snyder's contention that he owns the Wesleyan University hockey team.*



LONGER THAN SHORT

Cops Procedure Off-Target, Bullets Weren't

Two violent incidents in New York City on April 27 resulted in the death of one police officer and one civilian, and the severe injury of another civilian. Both incidents also involved suspicion of drugs and excessive police force. Drugs have lately become an excuse for cops to shoot first, think later, and for officials to excuse any police brutality. In the case involving the death of a police officer, Police Commissioner Ward sounded like the ring-leader of a lynch mob.

Lydia Ferraro was shot to death after a police chase in the early morning of Wednesday April 27, in the East Harlem section of Manhattan. Ferraro reportedly ran a red light and disobeyed orders to halt, which started a chase involving nine squad cars and 20 police officers. The chase lasted 13 minutes until her car was pinned at an intersection. The police fired at the car three times during the chase and then fired 13 bullets into her car. An account of an eye-witness described the shooting in the *Daily News* (April 30):

"I saw the woman drive around the block with the cops behind her. She looked terrified. She was riding around on three flat tires [shot out by cops]. . . They pulled the car over . . . One cop shot. Boom. She panicked. It looked like she tried to lay down. Then she sat up. Everybody started shooting. One cop stood on the hood of a patrol car and fired twice through her windshield. [There were two bullet holes in her windshield.] . . . Cops threw open the car doors and handcuffed Ferraro. One cop yelled, 'Drag that bitch out of the car.' Another cop looked under the seat and said, 'No gun.' "

When Ferraro crouched, obviously in terror, police thought she was reaching for a gun. A cop fired, and the other police thought the shot had been fired by Ferraro.

Initial questions centered on why she was in East Harlem before dawn. Police speculated she had been there to purchase drugs, even though her husband said she was frequently in East Harlem to visit close friends and no drugs were found in the car.

Later that same day, while police were executing a search warrant for 4.5 pounds

of cocaine on the apartment of Mercedes Perez, in the Inwood section of Manhattan, a police officer was killed and Mercedes Perez was shot in the arm and abdomen. Perez gave birth two months prematurely in the same hospital that the police officer died in.

Perez was initially charged with the murder of the police officer. Police Commissioner Ward said at a press conference, "She shot a cop. She knew she was shooting at a cop and she killed a cop. As far as I'm concerned she should be taken out and executed. I don't care whether it's a deterrent. Kill them all and let God sort them out." The original account given by the police was that the slain police officer was shot by Perez after she ran into her bedroom and fired several shots.

The next day, ballistics reports showed that the bullet which killed the police officer had come from another police officer's revolver. Ward didn't attend the second news conference that revealed this information and neither did he retract the statement. A spokesperson said he had made a generalized statement which still held true. The Deputy Police Commissioner for Public Information said, "She fired a gun. She fired two shots. She could have killed him just as easily."

The police offered a revised account of the incident. Four police officers came to the front door. Perez was warned it was the police, and she went into the bedroom and got a gun and retreated behind the bedroom door. Three officers broke down the door and entered the apartment. One officer went into the bedroom and grabbed her gun hand. Her gun went off and bullets ricocheted off the ceiling. The officer released his grip on her hand and fired three shots; two bullets struck her. Another officer entered the room and fired two shots. One of the bullets that were fired by the officers killed the third police officer. It is unclear why the officer shot at Mercedes Perez once he had her gun hand, or why he shot into her abdomen.

In these cases, if police officers had not improperly fired, neither person would have been killed.

—Tara McGann

Pro-Lifers Attempt to Block Women's Rights to Health Care

Hundreds of right-to-life activists converged upon New York City on April 30, for a week of protesting women's rights and access to legal abortions. They were met by pro-choice activists mobilized by the New York Pro-Choice Coalition. The Pro-Choice Coalition also expressed its support for sexuality issues such as gay and lesbian rights, funding for AIDS, the struggle against forced sterilization and access to contraceptives and education, at a rally held on April 29. The Right-to-Lifers expressed their positions on these issues by things such as banners that said "AIDS is God's punishment for sexual sins."

Pro-choice activists set up rapid response networks at every clinic in New

York City to guard against "rescuers" blocking access to those buildings and harassing women trying to enter. Although the Pro-Choice coalition got a temporary restraining order against activities that would deny access or constitute harassment, this proved inadequate. The order was to stop anyone from harassing people entering, leaving or using any facilities where abortions were conducted or other health-related services are performed in New York City and surrounding counties from April 30 to May 7, but "Operation Rescue" was able to prevent several clinics from operating. Close to a thousand anti-abortion activists were arrested over the week.

—Tara McGann

DuPont Has Got Some Nerve

While being transformed into a coach potato this summer, soaking up the rays of summer T.V., here's an ad to watch out for:

A well-financed advertising campaign for DuPont features a Vietnam veteran named Bill Demby, whose dream of "coming home and playing a little basketball with the guys all but died when he lost both legs to a Viet Cong rocket." The TV version of the commercial shows Demby returning to the court on artificial legs made of DuPont plastic. Clumsy at first, he falls but gets up and plays hard, showing that with the "better things of DuPont one can overcome almost any adversity."

The Demby ad is particularly insidious in light of DuPont's extensive and highly profitable involvement in the Vietnam war. "National security must not be auctioned off to the lowest bidder," said Henry DuPont. "There are not bargains in the safeguarding of our freedom." There were certainly no bargains at DuPont, one of the country's largest military contractors. Between 1964 and 1972, DuPont and its subsidiaries were awarded \$17 billion in Defense contracts, according to Gerard Colby Zilg, author of *Behind the Nylon*

Curtain (Prentice-Hall).

DuPont produced the deadly VX nerve gas for the US Army in violation of international law. The company's \$212 million in military sales in 1969 included a contract for air-dropped antipersonnel bombs, also proscribed by the Geneva Convention. DuPont subsidiaries and controlled companies like Remington, Rockwell, and Hercules supplied weapons to U.S. troops, built planes that flew them to Southeast Asia, and provided napalm they dropped on the Vietnamese. DuPont even provided President Lyndon Johnson with a Secretary of Defense: company lobbyist Clark Clifford.

Vietnam was a gold mine for companies like DuPont, which now stands to make even more of a killing from its tragic results. While DuPont cynically styles itself the benefactor of the vet, the ad campaign doesn't tell us who's paying for Bill Demby's new legs or how much they cost.

—Joe McDonald

Reprinted with permission from EX-TRA!, the Newsletter of FAIR (Fairness & Accuracy in Reporting), March/April 1988.

Rainbow Warrior Killers Released

Both of the French agents convicted of the 1985 bombing of the Greenpeace ship, the *Rainbow Warrior*, that resulted in the death of a person on board, have been released from prison. The ship was destroyed because it was about to lead a protest flotilla to a South Pacific island where France conducts underground nuclear tests.

The 1985 bombing and killing took place in Auckland Harbor, in New Zealand. The two agents had been confined to a military base on the island of Hoa in New Zealand. In an agreement, mediated with the General Secretary of the U.N., the two agents were released into French custody in exchange for being confined to the military base until July 1989. In late 1987 Maj. Alain Mafart was released and returned to Paris because of a stomach

ailment. Last week Capt. Dominique Prieur was released and will return to France because she is pregnant.

The agreement also stated that the agents could not leave the island without the consent of New Zealand. The French government apologized for the bombing and paid \$7 million in compensation. New Zealand officials gave permission for neither to leave and have failed in their attempt to force the return of Maj. Mafart, who has recently completed examinations to enter a war college. New Zealand's prime minister has criticized the release of Capt. Prieur.

Prieur's husband, who visited her frequently while she was held at Hao, had been a firefighter and is now working for the French Defense Ministry.

—Tara McGann

Seniors!!!

vote for

- *Divestment
- *"Aid-Blind" Admissions
- *Democratization of the University

Vote "S"

Vote for the WESPAN slate of progressive trustees:

Archibald Singham '54
Juliet Schor '75
Paul Spivey '83

If you did not receive your ballot from the Alumni office, call for one at ext. 3103.

If you want to receive the WESPAN newsletter send your postgraduation address to WESPAN, c/o WSA.

Truth-Telling

Black feminist writer June Jordan is the author of several books of poetry and essays, including *Things I Do in the Dark*, *Civil Wars*, *On Call*, and the forthcoming *North Star*. She is presently teaching at SUNY-Stonybrook and is playwright in residence at New Dramatists, in New York, where she is working on a new play called "All These Blessings". Neil deMause conducted this interview for Hermes when Jordan came to speak at Wesleyan recently as part of the Alpha Delta storytellers' series.

Hermes: You mentioned you're teaching at Stonybrook—what other sort of stuff are you involved in right now? You said earlier that you've been working with the Jackson campaign.

June Jordan: I've been very excited about the phenomenon of Jackson's campaign in this country, because I just think that it's a miraculous event, and that it really does bespeak a populist revolution in the making in this country. It portends permanent change of consciousness and subsequently, I think, change of consensus of what it means to be an American citizen. And that somebody black, or someone not white, or not ostensibly powerful, should have proved to be the linchpin for the beginning of this new movement, I think is not surprising, but wonderful—and in a very peculiar way, extremely American. 'Cause we're really crazy here, the way things happen.

So, for instance, two weeks ago, I spoke at the Park Slope rally, which was held literally across the street from my house. Jackson was going to appear, and then I introduced him. And I was standing on the platform, and I looked around, and I saw two thousand people who had come out for that. A lot of them would not vote for Jackson, I knew that. But they'd come out to hear what he had to say, check it out for themselves, see what it felt like to be in that particular group. My sense of things was that there were a lot of converts to new perspectives on things, anyway, and whether they would be the perspectives offered by Jesse or by someone else, it didn't matter. It's people becoming open to different ways of looking at things that in itself is extraordinarily promising.

What I fear the most is any fixation or inertia of the mind, or the spirit, you know, closure. As I said tonight at the meeting, I was extremely discouraged by the savagery of the attacks on Jackson preceding the New York primary, and I feel were responsible for such a difference between his tally and that of Dukakis. But I'm rallying now, and today's visit to Wesleyan has made all the difference as far as my own spirit is concerned, and proven to me once again that I really am privileged to be able to move around to really different social environments of our country, and see what's happening. And not to accept that New York City really is the capital of the world.

There's that, and I've been working on a couple of different position papers for Jackson, one having to do with welfare—levels of welfare benefits, and habits of thought about people on welfare that are really inhumane—and another having to do with child care, universal child care, and another having to do with equality for women. I've never even known of a candidate before where that would be possible—you know, that would even give a damn what I thought, or might be curious, you know what I'm saying? Not that Jackson or the other candidate would necessarily take what I put out there as his own, but that at least you have a shot at contributing to whatever the party platform is finally going to be in that way is really exciting, and I think that any of us feels that way. You know, that if you have a chance at expressing your values and having someone who really is powerful consider them—that's fair. The problem is that most of the time none of us has the chance.

Hermes: What do you see happening at this point, both in terms of just the election, and the other effects that could be coming out of this?

June Jordan: Well, there are a number of things happening. This is a stupendous topic 'cause it's huge what's happening; it's really, I think, seismic in terms of our national history. I think that what we see happening is an incredible expansion of the active electorate in our country, which is revolutionary in this country just per se. And not only that, but an increasing number of white Americans have begun to view the vote as an activist means towards change, which has been traditionally the attitude of minority groups, who are not people that just think of themselves, "I'm an American." And that's very exciting, because if that's what you expect to happen as a result of your voting, then that's what the vote will come to mean—that I voted for you, now you have to do this for me.

So that's number one: the changing nature of the electorate, expansion and expectations both. Number two is that Dukakis has adopted more and more of Jackson's agenda, and in that sense the alleged center of the Democratic party is moving to the left, and is becoming progressively more distinct, distinguishable from the Republicans. So that we might actually have a choice ahead of us, if not in '88, certainly in '92—really have two

parties for a change, that would be very interesting.

Hermes: Do you really see that happening, though?

June Jordan: Yeah, I think that might really happen. As I said, maybe not in '88, but I think certainly in '92. I think it's on the way now, and there's a momentum. And so when people go to vote for something, they won't be voting between what they used to call Tweedledee and Dum, but really between two different value systems.

Hermes: But will the old Democratic guard go, will they move to the left that far, calmly?

June Jordan: Well, no, I don't think anybody ever yields power calmly. So they'll be upset. But they'll move. I mean, look what happened with Bork. Reagan and company truly expected that that was a performer nomination—you make the nomination, and there he be, right? Unexpectedly, all these different kinds of people who constitute what I call the new moral majority said, "No way!", and it did not happen.

So, we're realists, finally. I don't mean that they'll be happy about it. But a lot of us have been unhappy a long time, and we've stuck it, right? I just think that the failures of government right now as they affect most Americans are so serious that we cannot be talking about something that's merely superficial or temporary. People need to move their discontent into action, one way or another. And they're at this point attempting electoral techniques of change.

Just so many of the people who are part of the new electorate have never voted before. I don't think we're going to lose them between now and '92. I may be wrong, but I don't think so. And I think if the situation does not yield in a constructive fashion, through electoral means, then we're probably in for something quite different. I think there are some people on the other side of things who are smart enough to know that's the alternative.

Or. Or you're going to have George Bush sounding more and more like a humanitarian. I don't really care whether it's a Republican or Democrat—those terms mean nothing to me. I want to know what entitlements we're talking about, what kind of human values guide

"To tell the truth is to give birth to yourself in the world."

foreign policy. And whether overall the first commitment of government is represented by allocations of funds as to our well-being, or to threatening the rest of world, military annihilation. That kind of stuff. I don't care who makes it OK, but somebody has to do it with my money and in my name.

I think more and more people are really kind of, in that sense, anarchic—it's really not about parties.

Hermes: It's about what happens.

June Jordan: Yeah, and it's about government of the people, by the people, for the people. Which was not the original idea, but once Lincoln said that, everybody thought, Oh, yeah! That sounds good!

And we could get back to that. I think maybe that's what happening is that people are beginning to think, if that's not what this government is about, then we need a different administration, or a different structure.

Hermes: Enough electoral politics for a bit, if that's okay. Before your talk tonight, you said you felt "renewed by the sit-in at South College, and I think a lot of people on campus feel renewed by this, too. I just wondered if you wanted to go into that a little bit, and just talk about how this fits into the grand scheme of things, in your mind.

June Jordan: Well, more and more I am beginning to believe that the grand scheme of things is discernible wherever you happen to be, and you're probably the one designing it. You can say that's awesome, and yes, it is, or you can say, "Oh!", and just go for it. I prefer to say, "Oh! Let's go for it," and not to everlastingly search somewhere else for the action, so to speak, or the start, or the inspiration. This is it. This is it.

And it's really the case that on a planetary scale, none of us can ever know what it will be that finally, four years later or a hundred years later, people will say that was when this started, or that became irreversible. You never know. But you do know that in the undertaking for which you can be responsible—where we live go to school, work—that when you undertake some kind of affirmative action on the basis of moral belief, you know that something happens to you that is irreversible. That you can testify to, because you have taken control over your own life in a way that's not debatable, and hypothetical. It's real.

I mean, I like what you've done, you did well, but

you've done it, and you're responsible for that. And that becomes, I think, forever something you can build upon as regards self-determination out here. If any of us really claim to cherish self-determination as a political principle, then it seems to me we have to value the struggle that each of us has to embrace, relentlessly, for self-determination in our own individual lives. And that means taking very seriously all the doubts that each of us has, fears and ambivalences, as important. And noticing how each of us handles it nonetheless—or doesn't, when each of us falls apart, can't handle it any longer.

This is important. What else would be more important than that? To try to move to support of self-determination for example, for the black people of South Africa, without valuing your own struggle for individual self-determination here, at your age, on your campus, seems to me a manifest contradiction that you can't defend. That's harmful. And doesn't portend anything helpful for any collective struggle.

So I would hope that all the kinds of uncertainties and experiments that this sit-in necessarily will make clear, such as, How shall we come to a decision, and, How do we live with a decision that some of us really can't abide—how do you do that? It doesn't mean that there's something especially imperfect about you or Wesleyan or this particular sit-in, but rather that this is real life. This is real life. And this is the meaning of struggle, here. The meaning of struggle is not about the enemy, the meaning of struggle really, I think, is about how those of us who really claim to believe in the same things can finally work together, without going crazy, really, hating our comrades and becoming obsessed about that. And that's not easy. There's no easy answer to that. That's why I think the word struggle remains relevant. I think it's irrelevant in the other context.

Hermes: I've read a couple of different things you've written on Black English, and language in general, and I remember one piece in *Civil Wars* about sort of the language of official government bureaucracy, and how that's used in damaging ways. And it seems to me that that's one of the really special things about your writing is that it's an example of a way of using language as liberation, and as a way of expressing feelings, and not cutting them down.

June Jordan: Language as a means of liberation?

Hermes: Language as a means of liberation, but more the importance of the way you say things, and the way you think about them, I guess, in writing.

June Jordan: Well, yeah, the whole subject of language continues to fascinate me as few other subjects do. For me intellectually, it's just very, very interesting.

One thing I'm saying is that, in an essay written since then, since *On Call*, I said, "To tell the truth is to give birth to yourself in the world." So that language, or the use of language in that sense, is obviously crucial. And what I meant by telling the truth is not simply, "Yes I did, No I didn't," but rather seeking to be precise. And not to accept someone else's definition or description of what it was, or what it is, but saying, "Well, I actually didn't feel like that, I felt like this." Or, "When I saw the shanties, to tell you the truth, this is what I thought." Like that, that kind of telling truth. Be precise, be precise. And that is giving birth to yourself in the world, *maturing* in the world. And of course what follows from that is that if you don't do that, then you're not here.

Another thing about language is very different. It's that when you are trying to make a decision about the kind of rhetoric you will use, or the kind of language or vernacular you'll choose, for a particular poem or essay or speech or whatever, you have to approach that decision on the basis of your analysis of your audience—how to reach these other people. So you have to say, Who are they? And all of that. And I think that that has significantly democratic implications. It means that in order to be a successful user of words, let's say, a wordsmith in the political sense, you must acknowledge that other people exist, that they are different from you, that they may not respond to what would lead you to say, Yes, for example, or stand up, and that those differences that all these other people embody are as valid as the difference that you personify. That's inherently democratic, it seems to me. It's an awareness that you have to have if you're going to be successful as a writer. Of whatever political persuasion, you know.

I think that's one reason why trying to learn to write well can be so valuable, and can make someone feel as good as it can. Having said that other people quite different from yourself are really something important, as indispensable and as valid as you are, then you have to overcome this fear you may have of something different or someone different from yourself. But once you've done that, as is always the case, you feel fabulous. You did it, you tried, you're still you, and maybe you've converted some people to your point of view—or at least to consider your point of view about something to think about.

continued on page 11

South College Sit-In For Divestment April 18-May 3

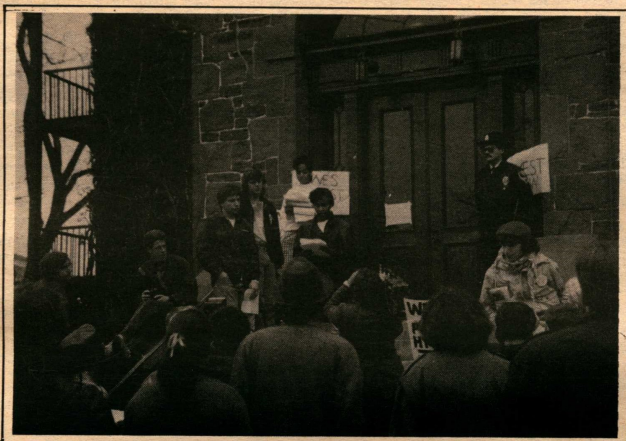


photo by Neil deMause

Natalie Dorset reads the demonstrators' initial demands to the press



"Amandla! Ngawetu!"



photo by Neil deMause

Professor Dick Vann addresses the crowd at a noon rally

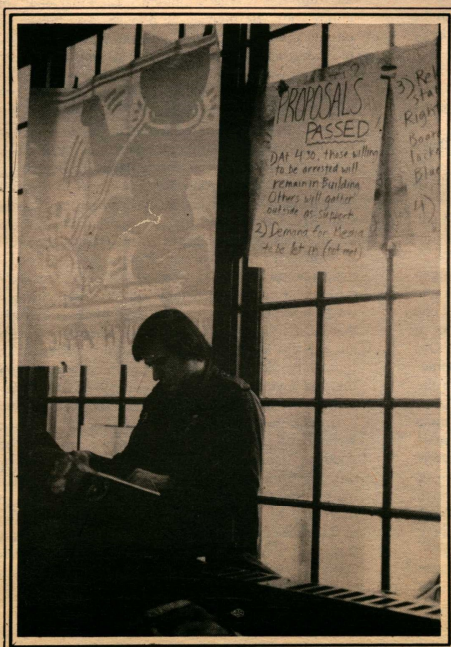
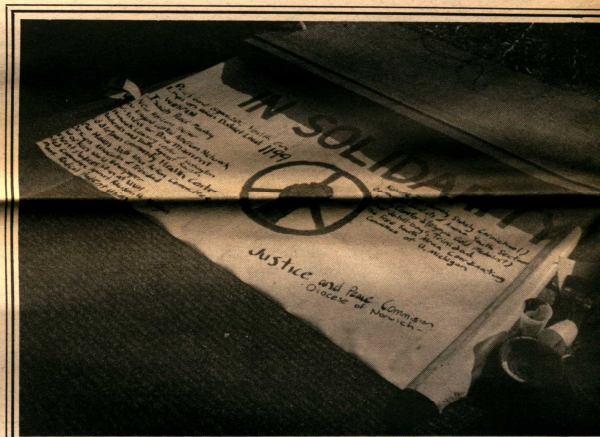


photo by Jonathan Lipkin



photo by Neil deMause

Students blockade the front steps of South College the morning after the SISC meeting



photo by Jonathan Lipkin

Two affinity groups meet in the second floor breezeway

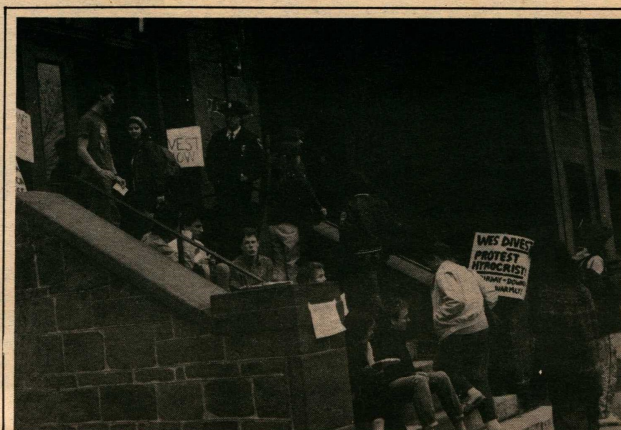


photo by Neil deMause

Students enter South College during the first week of the sit-in



photo by Neil deMause



photo by Neil deMause



photo by Neil deMause

Dean of the College Edgar Beckham surveys the scene after announcing the "suspension" of the students blockading the steps



Hermes, May 10, 1968, page 7

The Balancing Act

By Neil deMause

You never really appreciate the power of the media in framing the news until they cover something you're personally involved in. A couple of experiences stand out in my mind. While I was in high school, I went to a demonstration in New York against U.S. intervention in El Salvador. We marched around on a stretch of sidewalk in midtown Manhattan, chanting antiinterventionist slogans and carrying placards—our major coup was when our numbers eventually swelled enough for the police to have to close several lanes of Sixth Avenue to make room for us. It was a mixed bag of demonstrators, generally middle-aged, with several men in business suits who I thought looked a bit ridiculous chanting "No Pasaran!" with the rest of us. We marched in circles a while longer, chanted some more, and went home.

When I got home, I turned on the television to see the coverage of the rally, and was greeted by a tape of WNBC news reporter Gabe Pressman glaring severely into the camera, demonstrators barely audible in the background. These demonstrators, he assured us, were nothing to worry about, as they were "obviously a group of radical militants."

[On another occasion, I was part of a loud but peaceful crowd in San Francisco protesting Caspar Weinberger's appearance at a hotel off Union Square to receive a "Humanitarian of the Year Award." For about an hour we chanted and banged on lampposts and garbage cans, when we were suddenly attacked by the hordes of riot-gear clad police on hand; they charged forward en masse with metal barricades, and at one point drove a line of motorcycles right up onto the sidewalk and into the heart of the crowd. The headline that the *San Francisco Examiner* chose for their article the next day was something along the lines of, "Police Quell Union Square Riot."

Wesleyan students are not San Francisco punks or radical militant New York yuppies, and so the treatment the recent divestment sit-in at South College got from the local media was a bit more friendly than this. But friendly as the coverage might have been on the surface, the media framed the events of the sit-in in a way that was possibly even more misleading than an openly hostile portrayal could have been.

The primary guiding principle behind conventional news media coverage is *balance*: carefully choose your two sides, and then say that they are evenly matched. While appearing perfectly fair and equitable, this technique can have several effects. First of all, the way you choose the two sides can have a tremendous effect on how the issue is perceived. When *Nightline*, for example, features a debate on Nicaragua between a hard-line reactionary who thinks we ought to hunt down and kill every Sandinista we can find before they swarm north en masse to Brownsville, Texas, and a "liberal" who counters that perhaps we should only maim them a little bit, it hardly matters who wins—either way, it goes unchallenged that the "problem" is what to do about those nasty Sandinistas.

Balance also manages to obliterate both *context* and *content*. In a properly balanced story, there is no sign of the history leading up to the events, the opinions of other people than those directly quoted, or indeed, even whether the statements made by the opposing parties have the slightest grounding in reality. It is simply one side's word against the other's, with no external evidence allowed—which usually means that whoever can muster a more authoritative title comes out looking more credible.

The *Hartford Courant's* coverage followed this standard formula flawlessly. Mark Cheater, the *Courant's* Middletown correspondent, covered the sit-in as if it were a war between the demonstrators and the administration, not a debate in which people actually have positions which can be evaluated, weighed against each other, or at least explained. It was similar to the way the major media have covered the presidential race: positions and issues are cast aside in the endless struggle to determine *who's winning*.

The *Courant's* coverage made it impossible to find out which side even had numbers on their side. You could scour the *Courant's* coverage hard and long without once finding a reference to the outpouring of support the sit-in received from students, faculty, and off-campus groups. Typical was an article this Sunday, presumably supposed to be an in-depth look at views on divestment at Wesleyan. The headline read, "Wesleyan divided on stock divestiture issue." Divided how? Hard to tell from the article, which referred only to "opponents of divestiture, most notably President Colin G. Campbell and several members of the board of trustees," and then turned to "advocates of divestiture" for rebuttals. The only people actually quoted



photo by Neil deMause

were Colin and SISC chair John Summers opposing divestment, and trustee Tim Redmond and three Divest Now! members in favor. Are the handful of people the *Courant* quoted the only people at Wesleyan, or indeed in the world, with opinions on divestment? What do other students think, or faculty? What do investment experts think, and what has been the experience of other schools that have divested? More importantly, what do black South Africans think, and want? There's no way of knowing—whatever their numbers, or their knowledge, they've been forcibly balanced out.

The television news coverage was equally distorted. One early report by Channel 30 was a masterpiece of balance. No "resolution is near," we were told, with the "two sides very far apart." (Where the two sides resided was not at issue—for all we know, the students could have been calling for the university to stop shipping lime-flavored jello to South Africa, with the administration countering that lime-flavored jello was our last line of defense against Soviet domination of the free world. Channel 30's concern was not with positions, only that there be a "resolution.") A student spokesperson was balanced by a statement from university spokesperson Bobby Wayne Clark, and a statement by a South African student was balanced by a student who asserted that students ought to pay attention to the homeless in the U.S. before complaining about South Africa. (Students later reported having sighted the Channel 30 news crew as far away as the back of SciLi in search of an anti-divestment student viewpoint.) News anchor Toby Moffett then topped off this display by wondering about the demonstrators' ability to stick it out until the next trustee meeting, then asking his reporter the killer question, "Do you think they'll try to get their exams rescheduled?"

I was able to see this balancing process from close up on May 3rd, the day after the blockade. I was walking past Olin and stopped to watch a Channel 30 newswoman interview a student on the Olin steps. The student was expressing support for divestment, and the sit-in. When the interview was done, the reporter turned to me, camera tracking along behind her, and asked, "Were you involved in this apartheid thing?"

"Yes," I said.

"Oh," she said, and turned away, presumably in search of a "student," not an "activist". Students who care enough about an issue to take action, it

seems, are apparently not part of "student opinion"—that's reserved for students whose inactivity qualifies them as "disinterested."

Finally finding a regular student (identifiable by his lack of a red armband), the reporter set about asking him questions only to find that this student, too, supported divestment. This was no good at all. "But do you think," I overheard her ask, "there are some students who just aren't interested in this divestment thing?" The student replied by citing the 1400 students who signed a petition for divestment, but that apparently didn't satisfy her, because Channel 3's report that evening there were the two pro-divestment students, followed by the comment, "Among these students there are those who criticize the tactics of the Divest Now! protestors: 'Everyone wants the Sixties to come back again. There's a lot of student activism on campus right now, and it may be sincere, but I think a lot of it is based on, it gives the campus unity, and people something to do.'" Faculty opinion was described as "split"—again, no sign of the numbers on either side of this split, or that a majority of faculty signed a statement in support of the sit-in—and a brief clip was shown of Professor Richard Ohmann saying that "a lot of faculty members do not approve of the tactics or don't think that divestment is a good strategy."

The *Middletown Press* was actually the only media outlet to provide reasonable coverage, with comprehensive articles which made some attempt to provide some context for what was happening. Especially notable was an article by Andrew Julien on the fourth day of the sit-in which compiled comments by administrators at schools that have divested, with the director of public relations at Bryn Mawr commenting, "We tried constructive engagement. We did not believe it was making any difference." The headline read, "Wesleyan Divestiture Call Comes as Other Schools Sell Holdings." From reading the *Press* articles, you might—just might—even get the idea that there is something real at stake, that there are real consequences of people's actions and real people dying in South Africa, that all opinions are not equal but that someone is telling the truth and someone isn't and it might even be possible to tell the difference between the two, even if you're just a lowly journalist.

And that, of course, is what is to be avoided at all costs.*

What do the 1988 Frosh really need to know?

Tell them in the next issue of

Disorientation!

Put that tacit knowledge it's taken you years to learn into stories, articles, pictures and poems. Send them to *Disorientation*, c/o WSA. If you're gonna be here this summer and want to help with *Dis*, drop us a line!

Let's give them the real scoop!

Hermes Bulletin Board

Events

May 14: The Bronx Animal Rights Coalition (BARC), formed to address the dog and cat overpopulation and abandonment problems in the Bronx and the other boroughs of New York City, is planning a protest at Mayor Ed Koch's residence, Gracie Mansion, at noon. The group says Koch has demonstrated a marked lack of initiative in establishing much-needed new shelter facilities for New York's stray animal population. Letters are need to rouse the mayor to action—write to: Ed Koch, c/o City Hall, New York, N.Y. 10471; (212) 903-4739.

May 15: Wesleyan student filmmakers premiere. Screenings of works completed this year by students in Independent Filmmaking and Sight and Sound Workshop. At 4 p.m., 7 p.m. and 10 p.m. at the Cinema.



May 28: Trustees meet at Wesleyan; voting on divestment is on the agenda. Let the trustees know it's time to divest now!

May 24: Daniel Ellsberg will speak in Cambridge on "Authority, Obedience and Commitment or Catastrophe." At 7 p.m. at Longfellow Hall, Harvard Graduate School of Education. Contact: (617) 497-1553.

May 26-June 17: At the Davison Art Center Gallery, "Contrasting Views; American Landscape Photography." Open Tues.-Fri. from noon to 4 p.m., weekends from 2 p.m. to 5 p.m.

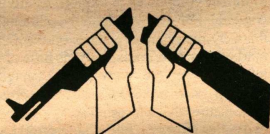


June 4: Build Homes Not Bombs! A day of demonstrations around the U.S. to dramatize the need to cut the military budget in order to fund permanently affordable housing. A "house" will be built at the Pentagon in protest. For more information and organizer kits, contact: Jobs with Peace Campaign, attn. Michael Brown, 76 Summer St., Boston, MA 02110; (617) 338-5783.

Through June 5: "John Martin Watercolors." Architect John Martin, who retires from the Wesleyan art department this month, has worked in pen and ink and watercolors for the past several years. The renderings on exhibitions represent his work in the Bahamas as well as views of New England subjects. At the Ezra Zilkha North Gallery, open on Tues.-Fri. from noon to 4 p.m. and weekends from 2 p.m. to 5 p.m.

Through June 5: "Contradiction and Complexity." Klaus Ottmann, new curator of exhibitions at Zilkha Gallery, has organized this installation featuring several contemporary artists. The works in this group-show, which comprises sculpture, painting and photography, reflect the growing complexity and ambiguity of our "technoscientific" world. At the Ezra and Cecile Zilkha South Gallery. Open Tues.-Fri. from noon to 4 p.m., weekends from 2 p.m. to 5 p.m.

June 11: A demonstration for disarmament will take place in New York, as part of awareness about The United Nations' Third Special Session on Disarmament in New York to be held from May 31 to June 24. Contact: Susan Pines, National Coalition in Support of the UN Third Special Session on Disarmament, (212) 608-8155.



June 16-19: The Names Project AIDS Quilt, first exhibited in Washington D.C. on Oct. 11, 1987, will be coming to Boston as part of its national tour. It will be shown at the Park Plaza Castle, at the corner of Arlington St. and Columbus Ave. Outside the Plaza on the 18th, there will be a special unveiling of New England panels that have been made for the quilt.

August 27: Mass mobilization rally in Washington, DC to commemorate the 25th anniversary of Dr. Martin Luther King, Jr.'s March on Washington. To demand freedom in Southern Africa, economic justice at home, an end to war.



Conferences

May 15-28: Student participation is welcome at the fourth annual Women as Leaders symposium in Washington D.C. Speakers include Representative Lindy Boggs (D-La.), Joyce Miller, president of the National Coalition of Labor Union Women; and Molly Yard, President of NOW. Contact the Washington Center, 514 10th St., NW, Suite, 6000, Washington, D.C. 20004.

May 27-29: In Washington D.C., "Beyond Containment Conference," structured around analysis, alternatives and political strategy, will be offered to deepen people's understanding of U.S. foreign policy. For info, contact The Coalition for a New Foreign Policy at (202) 544-3609.

May 20-22: MADRE'S First National Gathering & Motherlands II will take place in NYC, District 65, Astor Place. It's a great chance to meet women from Central America, the Caribbean and the US. Panelists and performers include June Jordan, Dessima Williams, and Toni Morrison. Reach MADRE at (212) 627-0444, or 1221 West 27th Street, Room 301, NYC, NY, 10001



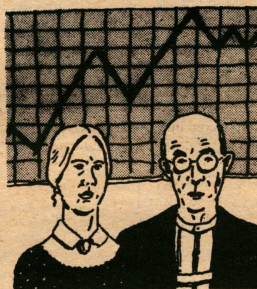
June 17-19: the Third National Convention of the Young Communist League, USA, will be held in Amherst, Massachusetts. Contact the YCL at: 235 West 23rd Street, New York, NY, 10011, or call them at (212) 741-2016.



June 18-19: Charting Our Future: Socialist Women and Feminist Agenda, a retreat sponsored by the Democratic Socialists of America Feminist Commission, will be held at Oberlin College in Oberlin, Ohio. Friday features a feminist comedian and videos, to take place in nearby Cleveland. For more info, contact Adina Davidson at (216) 751-7941.

July 27-31: 4th National Conference of the National Coalition Against Domestic Violence in Seattle, WA. For info write: NCADV, 1000 16th St. NW., Suite 303, Washington, D.C. 20035; (202) 293-8860.

July 30-August 5: The Center for Popular Economics sponsors its 10th Annual Summer Institute, a week-long intensive program in economics for activists. Write to The Center at Box 785G, Amherst, Massachusetts, 01004



Miscellaneous

War Resisters League Training Program for Organizers, August 12-21, 1988. cost \$200/\$250. Program held in western Massachusetts. To receive an application and brochure, contact WRL, 339 Lafayette Street, New York, NY 10012. Apply by June 1.

"The Future of Liberation Theology" is a July 5 - August 5 program celebrating the 20th anniversary of liberation theology with theologians from around the world including Gustavo Gutierrez, Leonardo Boff, Harvey Cox, Marc Ellis, Mary John Mananzan and others; enrollment information from Maryknoll School of Theology, Maryknoll, NY 10545; (914) 941-7590.



Establishing a National Day of Peace on the first Sunday in August is the aim of bills (HJR 152 and SJR 178) that have garnered 118 co-sponsors to date in Congress. Details: National Peace Day Celebrations, 93 Pilgrim Road, Concord, MA 01742.

In order to help students fight cruelty in the classroom and promote awareness of animal rights by launching organizations in their schools, The Student Action Corps for Animals (SACA) has prepared a booklet to help get such efforts off the ground. For a copy of "Suggestions for Student Groups," send \$1 to cover postage and copying to: SACA, P.O. Box 15588, Washington, D.C. 20003. The group also publishes a newspaper for student activists.



The banning of boxing from the Olympic and Goodwill Games is a campaign waged by the International Coalition Against Violent Entertainment, P.O. Box 2157, Champaign, IL 61820; (217) 384-1920.

The Student Action Corps for Animals is "a national network of students who work, on both local and national efforts, to help end animal suffering." Current work is on a "Say NO to Dissection" campaign that emphasizes "student rights and animal rights." Brochure, newsletter from SACA, Box 15588, Washington, DC 20003.



The Institute for Social Ecology will hold its summer semester on the campus of Goddard college in Plainfield, VT. The institute offers an interdisciplinary curriculum (with college credit available) focusing on areas of study such as bio-regional agriculture, eco-feminism, community development, ecology and spirituality, and Green politics. The summer semester includes four different programs: Design and Sustainable Communities, June 10-24; Ecology and Community, June 24-July 24; Sense of Self/Sense of Place: A Wilderness Experience, July 27-August 7. For more information contact the Institute for Social Ecology, Box 89, Plainfield, VT 05667.

Let Nature Take Its Course

By Laurel Stegna

Its slogan, "No Compromise in the Defense of Mother Earth" is indicative of the Earth First! philosophy. While a range of strategies are employed by Earth Firsters, all espouse the belief (known as Deep Ecology) that every species, that every life has an intrinsic right to exist, and that their value should not be measured by their worth to humans.

As a species, humans are flourishing on this planet; Earth First! believes that the natural environment and its inhabitants must be protected without negotiation and bargaining through the court system. As cofounder of the movement, Howie Wolke says "In light of the fact that there are so few grizzly bears and so many people, we think grizzly bears are more important than people."

Earth Firsters see their actions as those of self-defense; healthy human communities depend on healthy ecosystems. Ideally, human population could be reduced through birth control, and small, sustainable communities could replace large cities. These communities would integrate the natural and human ecosystems, reestablishing our direct ties to the land.

Unfortunately, Earth First! cannot wait for this vision to become a reality. As Earth Firster Paul Watson says, "We're losing a species every day, and there are no results being obtained through the proper channels. People say we're overreacting. We are underreacting." Watson, a cofounder of Greenpeace, left the organization claiming it did not take strong enough stands.

Earth Firster Maggie Suzuki asserts, "The question that concerns us now is whether or not a change in cultural values can be brought about not by changes in environmental conditions but through conscious assessment, or perhaps religious conviction, resulting in a wholesale shift to a conservator society in the next few decades before the offal really hits the fan."

Ecotage and monkeywrenching are terms which have become synonymous with the Earth First! movement. They mean direct action, for example: chain-sawing and burning billboards, decommissioning bulldozers, tree spiking (which do not hurt the tree, but will break logger's blades), spray painting the fur of live animals, camping in targeted trees, and sabotaging grizzly, wolf, big horn sheep, and mountain lion hunts.

Guerilla theater, non-violent protesting (the U.S. Forest Service is a favorite target), and letter writing are also used to attract the media and buy time for further legal action. Locally, Earth First! is initiating a "Salmon River Run" this summer up and down the Connecticut River. A flotilla disguised as salmon will sail, row, etc. to various nuclear plants and industrial locations to protest their practices.

Earth First! is a movement; there is no hierarchy, no "staff", no headquarters. There are local "tribes" and task forces in the U.S. and abroad, and one does not have to join one to be an Earth Firster.

The only leaders are those who have earned the respect of others. One such leader is Lou Gold, who spoke at Wesleyan in April.

Gold, a former professor at both Oberlin College and the University of Illinois, got tired of city life, moved to Oregon and became a carpenter. Still discontent, he moved to Bald Mountain in the North Kalmiopsis Roadless Area. Since then he has become active in the struggle to protect the Klamath-Siskiyou Bioregion, which contains the oldest mountains in the Pacific Northwest. During the summer for the last five years, Gold has held a vigil on Bald Mountain in protest of the U.S. Forest Service's plan to clearcut old growth timber in the National Forest. Clearcutting is a style of logging in which every tree in a designated area is cut down. In the winter, he travels across the country, telling stories and showing slides involving the development and natural maintenance of old growth forests.

His message is clear: the U.S. Forest Service is leasing National Forests out to timber companies for clearcutting and we must stop them by writing letters and taking direct action.

Gold describes the contradictions between the processes of a healthy forest and the practices of the U.S. Forest Service. A healthy forest is varied in its age structure and houses a diversity of species. He asserts that natural disasters, like forest fires, often strengthen old growth forests as they "facilitate a cleaning house" meaning they rid of biomass build up and weed out weak trees, making room for the others. Burned and dead timber is extremely vital to the health of a forest, particularly after a forest fire. Both living and dead trees provide a habitat for insects, birds, reptiles and mammals; fallen trees prevent soil erosion.

The U.S. Forest Service has bombarded us with Smokey the Bear and Bambi propaganda for so long that most people have accepted the notion that forest fires are bad for a forest. In fact 80% of the forest comes through without a damage in an average fire. Why does the U.S. Forest Service insist on creating roads through the Siskiyou area?

"The U.S. Forest Service has constructed more roads than any other agency, public or private, in the entire world," according to Gold. Approximately 350,000 miles of roads, or 14 times the circumference of the earth, are on U.S. Forest Service land. These roads are vital to their plans for clearcutting.

While Gold does not ask us to discontinue the use of wood and paper products, he asks us to examine the hi-tech methods being employed by the timber companies and to contrast them with the style of logging he advocates, called "selective logging". They use helicopters at the site of clearcutting and sophisticated machinery at the landing and loading areas. Selective logging involves taking a few trees from an area, and leaving enough trees of each age and type so that the forest remains healthy. Although this method is slower and reaps a smaller output, it is

ecologically sound and labor intensive, providing more jobs.

The U.S. Forest Service's "restoration" tactics are lacking in foresight as well. First, they clear away the biomass and debris (which are necessary in preventing soil erosion). Next, they spray the area with pesticides and herbicides to kill off pioneer plants (which are part of the natural process of succession). Finally, they plant rows of a single species tree, usually Douglas Fir. The U.S. Forest Service is allowing oldgrowth forests to be replaced by tree farms! According to Gold, it takes over 300 years for an old growth forest to reestablish itself.

A distinction that few people are aware of is that between a National Forest and a National Park. In clarification, Gold said that a National Park is open for human recreation but cannot be leased out to timber companies to exploit, as are in National Forests. Incidentally, although there are many green patches on the map marked National Forest, there is little of it left. However, the View Shed Management Program, a U.S. Forest Service creation, ensures that a forested area of at least two miles exists on either side of a U.S. Forest Service road for aesthetic pur-

poses. Gold and other Earth Firsters are spearheading the support for a proposal to make the Siskiyou area a National Park. Gold closed his presentation by telling a story about his apprehensions regarding his constructing a medicine wheel in the tradition of the Native Americans. He asked permission of his friend Crow, a Sioux Indian who replied, "Given the destructiveness of this civilization, today we are all Indians. White people, red people, yellow people, black people, the green trees, the spotted owl, the silver fish are all having their homes destroyed. This earth is our home. Today we are all Indians."

Some of the questions that Lou fielded later involved Earth First!'s position on immigration and population control which have recently been hot points of debate between deep ecologists and social ecologists. If you would like to write a letter in support of the proposed Siskiyou National Park, send it to Siskiyou National Park Campaign P.O. Box 13070 Portland, Oregon 97213. "To the agency's plans to continue the carnage, the time has come not just to say 'No' but to say 'Hell no!'"

Earth First! Puts Social Justice Second

By Nina Karnovsky

When I heard that Lou Gold from Earth First! was coming to campus, I looked forward to the opportunity to ask him some questions that disturbed me about the organization. For the past several months I have followed the course of what has come to be known as the "ecofascism debate" in the pages of *The Nation*, *The Utne Reader*, and the *Earth First!* newspaper.

A letter was printed in the *Earth First!* newspaper by "Miss Ann Thrope" that hailed the spread of AIDS as a means of population control. "If the AIDS epidemic didn't exist, radical environmentalists would have to invent one," she said. Dave Foreman, a founder of Earth First!, has said that we should not feed starving people in Africa. Edward Abbey, another founding member, stated that we should not allow immigrants into this country as they will use up our limited "resources". If this sounds Malthusian to you, you're right! Earth First! even sells bumper stickers that say "Malthus Was Right."

When questioned about these developments within his organization, Lou Gold responded by saying that Earth First! just wants to raise these questions in a provocative way, that's the Earth First! style. He did have problems with the anti-immigration argument, because his grandfather had been an immigrant to this country not too long ago. In response to the over-population question, he invoked James Lovelock's theory of Gaia which says that the Earth is a living organism which has its own defense mechanism for dealing with the stress of overpopulation. Gold says that it is a natural law of nature to have periodic plagues and diseases to regain a balanced ecosystem.

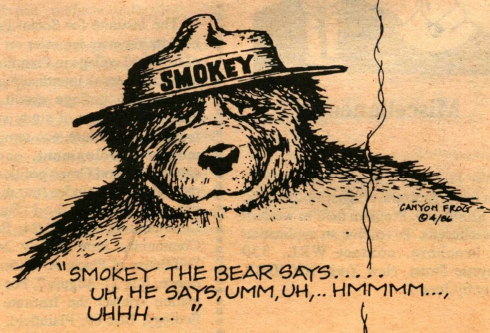
Lou Gold emphasized that Earth First! is not really an organization, but individuals acting autonomously for the sake of mother earth. One thing the more famous Earth Firsters have in common is that they are known as "deep ecologists". Deep ecology, developed by its founder Arne Ness, exalts nature over humanity. According to Ynestra King, in the December 12, 1987 issue of *The Nation*, "deep ecology ignores the structures of entrenched economic and political power

within society, concentrating exclusively on self-realization and cultural transformation, rather than on the social culture, thereby insisting that human beings conform to the laws of nature as understood by deep ecologists." The Earth First! slogan is "No compromise in defense of mother earth!" Does this mean that in their effort to protect non-human nature, they can squelch humans?

Social ecologist Murray Bookchin and eco-feminist Ynestra King have led the way in exposing the dangers of "biocentrism". Social ecology and eco-feminism are different from deep ecology in that they assert that to overcome the domination of nature we must end hierarchical relations between people. King wrote in the second issue of *Zeta* magazine, "According to social ecology, it is only by transforming the social and economic structures of society that the ecological crises can be addressed." Ecofeminism sees the domination of women as a result of women being seen as closer to nature and therefore needing to be controlled, commodified and dominated like nature. They reclaim the women-nature connection as a positive one and use their standpoint to work for the liberation of women, and, in so doing, for the survival of the planet.

Earthfirst!er, Edward Abbey responded to Bookchin in the March/April 1988 issue of the *Utne Reader*. He said, "Fat old women like Murray Bookchin have nothing to fear from me. . . I really do believe women are different from men. Radically different. And I love that difference!" In responses such as these, Earth Firsters are doing a great job in exposing their own sexism, racism, anti-intellectualism, classism and ageism.

Throughout history "nature philosophers" have been closely wedded to fascism. Think of Franco's "fool-soil" philosophy and Hitler's "Wanderboger movement". Ending the ecological crises will not entail just ending the domination of nature, but ending the domination of women, people of color, the working class, the "Third World", and lesbian and gay people as well. We cannot have a direct action ecological movement that does not entail a commitment to social justice.*



TRUER THAN STRANGE



The Truth Comes Out...

South African Law and Order Minister Adriaan Vlok has told parliamentarians in his country that 105 people died in South African police custody last year. Of those, Vlok said, 50 were suicides and 36 died of natural causes. Eight prisoners died at the hands of fellow inmates, and eight were killed by security officials while trying to escape, the minister reported.

—Africa News
May 2, 1988

Got Bad Breath? Dr. Etiquette Will Let You Know

What more distressing than having bad breath? Hearing about it from an embarrassed friend. But soon you can find out on your own if your breath puts people off. Winners Japan Co. will launch a pocket-size breath-checker. Dubbed Dr. Etiquette, it features a semiconductor sensor that sniffs out methyl mercaptan, the bacterial byproduct that's the chief cause of halitosis. Hold the gadget discreetly to your mouth, and exhale. Ohne of three colored lights will flicker on, letting you know whether Dr. Etiquette thinks you're presentable, borderline, or in dire need of mouthwash.

When the breath-checker arrives in the U.S. next fall, some consumers may gag over Dr. Etiquette's expected price—around \$125. But the Tokyo company is confident that many people will ante up. "People spend too much time worrying about their breath," explains Winners executive Katsunori Nakamura, "It can get neurotic."

—BusinessWeek,
May 2, 1988

June Jordan

continued from page 5

Hermes: I guess it depends on where it is your doing your learning, but I don't get the feeling that learning to write well, in the sense of telling the truth like you're saying, is what's happening to a great degree in our schools, and what's being encouraged.

June Jordan: I agree with you. That's why I think there's such a paucity of good writing, and why so many students of every ethnic and class description—such a paucity of students can write well. They do very poorly in composition of any kind. At some of our best universities, as you know, that's the case.

Because it's an insane undertaking not to tell the truth. Or to try and write something as well as you possibly can with no purpose in mind. And most instruction in writing denies that a composition has or should have any purpose. And denies that it has anything to do with telling the truth, or being precise in your own terms. Deny that absolutely, and say rather that, "In putting together an acceptable term paper, you must never use the word 'I'." You must clothe every opinion that you have in a myriad of footnotes. "Many have said..." "Most scholars in this area agree..." That's very tedious, and fundamentally, it's not real. So I don't think it's mysterious that most young Americans find writing skills a peculiar demand.*

Cultural Illiteracy: Chronicle Smarter Than the Average Berra?

From a memorandum discussing the recommendations of a teacher-evaluation subcommittee at Western Washington University:

"Questions can be raised about the current set of teacher evaluation items: Is there too much redundancy?..."

"My feeling is that too much redundancy is probably acceptable if not done to excess," comments the reader who sent the memo to us.

That reminds us: *Hermes*, an undergraduate "progressive" paper at Wesleyan University, called the recent U.S. actions in Honduras "like déjà vu all over again."

—Chronicle of Higher Education,
April 20, 1988

Games People Play

News item from *Federal Computer Week*, as reported in *PC Magazine*. "An expert system developed by the Rand Corporation to help military leaders use computers to simulate international conflicts generally kept concluding that escalation into war was irrational. So the Pentagon ordered Rand to reprogram the system to declare war more often."

—The Progressive,
May, 1988



Lynette (Squeaky) Fromme



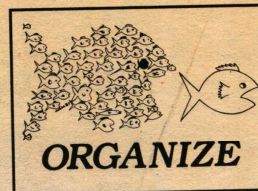
How Low Would You Go to Get an Interview?

Recently, Vice President George Bush was scheduled to be interviewed by Mary Alice Williams, a veteran correspondent and anchor, on CNN. According to a story in the *New York Post*, as taping time neared, Mr. Bush made it clear that he wanted "an anchorman." CNN obliged and juggled the taping so Bush was interviewed by a junior anchorman and nothing more was said. CNN declined to comment on the incident when Ms. contacted them.

—Ms.,
May, 1988



Connie Chung



Divest Now! Should Have Sat-in at Mocon

Although the *New York Times* was not interested in covering the Wesleyan divestment sit-in until the day of the arrests, on April 25 it ran this story, excerpted below, on page A17:

A group of Brandeis University students who say that the serving of pork and shellfish in campus dining halls is an affront to Judaism staged a protest today in which they erected a cluster of shanties and called it "pigtown."

The school began offering shellfish and pork in the cafeteria last fall as part of an effort to attract a more diverse student body and make non-Jews feel more comfortable here. Jews who observe kosher dietary laws do not eat those foods.

Most Brandeis students agree with the decision to serve pork and shellfish, according to a poll by the student newspaper, but some students and faculty members say they feel deeply insulted by the move. More than 50 students gathered in front of the school's administration building under cloudy skies today to debate the role Judaism should play in the life of the school and to unveil three shanties to represent the homes of the three little pigs in the children's fairy tale. The university has granted permission for the structures to stay up for a month.

Happiness Is a Warm Gun

Bernhard Goetz made his first public appearance yesterday since being sentenced to six months in jail last October. He blushed as three scantily clad women—with sashes identifying them as "Bernie's Girls"—posed with him.

Mr. Goetz, who was convicted of illegal gun possession but acquitted of attempted murder and assault charges in connection with the shooting of four youths on a subway car, kissed babies, sipped white wine, signed scores of autographs and firmly eschewed the idea of running for political office.

The Good Samaritans, a Queens anti-crime organization, presented Mr. Goetz with a plaque for "wasting four vicious criminals and humiliating a gutless District Attorney."

—New York Times,
April 25, 1988



Bernhard H. Goetz, who shot four youths on a subway train in 1984, speaking at a gun club luncheon in Coney Island on April 25, 1988. He is a police photo of one of the men Mr. Goetz shot.

Flag Singed Illegally at Wes

by erin kelly

In protest of the passage of a federal law and a proposed Constitutional amendment criminalizing certain forms of expression, a flag was burned on Friday, Nov. 17 outside the Public Affairs Center. About four hundred people participated in the event; counter-protesters, mostly veterans, also attended to express their outrage, declaring their support for the legislation. The action was instigated by a group of students who organized shortly after Oct. 28, when the federal law banning flag desecration went into effect.

David Blalock, a representative and activist for the organization Vietnam Veterans Against the War, Anti-Imperialist, attended to speak about the law and the urgent need to protest it. He said that many of the soldiers in Vietnam realized



David Blalock, Representative of Vietnam Veterans Against the War, Anti-Imperialist, spoke about national efforts to stop the flag law and amendments. He and 500 VVAW protesters were arrested minutes after the new law went into effect Oct. 28; prosecution for all identified flag burners is pending on a Supreme Court decision concerning the constitutionality of the new federal law.

they "were part of a mass murder machine" fighting for ideals far from those supposedly represented by the flag. He stressed that the new law threatens basic first amendment rights to freedom of expression and eliminates some peaceful avenues of protest.

Wesleyan student Richard Mandelbaum represented the group organizing the action, explaining the threatening implications of the law. Banning this freedom of expression undermines everything that the flag itself represents.

After the scheduled speakers, the microphone was opened to anyone who wanted to express her or his point of view. One of the counter-protesters took the microphone and shouted at the protesters, "If you don't like it (the flag), go to another country."

He repeatedly told the protesters they were "sick." He then screamed, "You are all scumbags. You should be ashamed of yourselves." He explained that Blalock only wanted to participate in the protest



because he was damaged by the drugs he took in Vietnam. He said drugs were pretty much the root of the protesters' depravity and called them "a goddamn bunch of Communists."

Other counter-protesters brought a radio and blared Neil Diamond's song "They Come to America" repeatedly. Finally, one woman approached the men and asked them to turn down the radio, listen to what others were saying, and express themselves by taking a turn at the microphone. One of the men replied that she should "Shut the fuck up! I don't care what you have to say."

Members of the crowd spoke for a little over an hour, at first representing both sides of the issue. The microphone was then dominated by those who felt a real need for the protest to reclaim a first amendment freedom. Many people communicated the pain they felt at watching the flag burn yet also their sorrow and outrage that they would be driven to this by the actions of their own government. It was an act of desperation, they said, and they felt forced to it.

One woman noted that the flag now has "more rights than I have," and that the real crime was being "part of a system where the President will amend the Constitution to protect the flag, but not the rights of women."

Later, a man who had heard the counter-protesters angrily call those who sup-



Middletown Police extinguish and confiscate the flag burned outside of the Public Affairs Center on Oct. 28. Other spectators tried unsuccessfully to do the same with urine, buckets of water and a fire hose taken from its glass case on the second floor of PAC.

ported the action "faggots," told the crowd that comment illustrated their misconception that the flag was meant to represent the "white, Anglo-Saxon, heterosexual population," and not all those who make this land home.

The discussion ended with the organizers declaring that the action had fulfilled its goal of creating a forum for the debate, and illustrated the power of and need for free speech.

No arrests were made at this protest. Middletown police videotaped the whole event to send it to the feds; prosecution for all flagburners is pending on a Supreme Court decision concerning the constitutionality of the new federal law. The Supreme Court will hear a case

resulting from arrests made Oct. 28 in Washington, D.C. just minutes after the law went into effect.

The federal law outlawing flag desecration is unique in that it was written with a clause mandating that the first trial be immediately expedited to the Supreme Court whatever the decision in local court. If the law is found unconstitutional, the federal government will appeal; if it is found constitutional, the grassroots organizations such as Vietnam Veterans Against the War and the Emergency Committee to Stop the Flag Amendment and Laws will appeal the decision. Blalock said the case would probably be tried in local court in mid-January and would reach the Supreme Court some time in March. ☼

"Whoever publicly profanes the Reich or one of the states incorporated into it, its Constitution, colors or flag or the German armed forces, or maliciously and with premeditation exposes them to contempt, shall be punished by imprisonment."

-December 19, 1932
RGB 1-1, Statutory Criminal Law of Germany



Students and spectators listen to pro-freedom of expression veteran David Blalock as Middletown Police videotape the protest of a new federal law criminalizing flag burning.

J & J

continued from page 6

Black South African workers themselves believe the company should leave South Africa. This spring, the Chemical Workers Industrial Union, an affiliate of COSATU, and South Africa's second largest trade union, succeeded in organizing J & J's South African operations. (An earlier unionization effort, by the now-

defunct South Africa Allied Workers Union, was crushed by local government and police.)

CWIU has been in the forefront of calling for full, genuine disinvestment; their standards for fair disinvestment that respects workers' rights—including granting one year's notice and full disclosure of the terms of disinvestment—were adopted by the one-million-member Congress of South African Trade Unions (COSATU) this summer.

According to Budlender, Johnson & Johnson knows the position of black south Africans, yet chooses to disregard

it. "J & J said they will leave South Africa if they feel that this is what 'responsible Black leadership' is calling for," she writes. "They have met twice with the ANC who told them unequivocally to leave. They also met many other Black leaders who made the same call. Yet like other companies which remain, they quote Buthelezi and SAIRR [South African Institute of Race Relations] survey in support of their decision to stay. This is selective listening."

In Labos' opinion, Wesleyan's focus on "assistance" programs only obscured the real issue. "I seriously believe they set

up these 'humanitarian' programs to clear their own conscience—yeah, that's why we're there. We're not there to oppress people. Then why are you paying them that type of salary? Why are you paying them a slave wage?

"My feeling is that you're either for something or against something. You can't sit there and say, we want to be a moderate faction there, because you're not. They're there because of the economics; they're there because they have slave labor. And they can say whatever they want, but they're not serving anybody's purpose down there." ☼

"Biodegradable" Plastic Scam

Plastics, taking up 30% of all U.S. landfill space, have rapidly become a symbol of America's garbage crisis. Since plastic is manufactured in over 100 varieties, most of which cannot be mixed together for recycling, it is difficult to recycle plastics substantially. In addition, unlike glass, aluminum and steel, plastic containers cannot be remade into new containers.

In an effort to clean up its public image and to discourage legislative bans, the plastic industry has been busy developing "degradable" plastics which can allegedly be broken down by sunlight or microorganisms. Many plastic companies have attempted to manipulate public concern by developing products such as supermarket and trash bags, disposable diapers, and six-pack rings which are being advertised as degradable products. However, degradable plastic products and their manufacturers are facing increased criticism and skepticism from environmental groups, researchers, and plastic producers. Many people contend that the plethora of new "environmentally safe" plastics are actually impeding progress in solving the garbage crisis.

Very little of anything can degrade quickly in an oxygen-starved and dark landfill. And even if deterioration of the plastic were possible, it is not necessarily beneficial. The plastics do not simply disappear, but rather break up into small pieces of plastic which might actually be worse for the environment.

"I consider this to be a consumer scam," said Nancy Wolf, director of the Environmental Action Coalition, based in Washington, D.C. "You end up with shards of plastic."

Adding ingredients which are supposed to help break plastic down makes it more difficult to recycle the resins. Degradable plastics could make it virtually impossible to recycle plastics on even a moderate basis.

By marketing and advertising these products, the plastic industry is giving people the false impression that they can simply dispose of products and they will magically disappear. Through false advertising and manipulation of a concerned but uninformed public, these companies are encouraging overconsumption and an unsustainable lifestyle. By claiming that a product is biodegradable, the consumer feels absolved of all responsibility for the throw-away attitude which characterizes our society.

The makers of degradable plastic products acknowledge that their product is not an effective way to deal with our garbage crisis. But not surprisingly, deceiving consumers does not seem to be a concern to these corporations, so long as profits are fat enough.

"We are putting them out there because that is what people are buying right now," said Allen Gray, a spokesperson for Mobil, the maker of Hefty "degradable" trash bags.

There is obviously a need to educate the public not only about the biodegradable hoax, but also about the necessity of developing an integrated disposal approach which favors reduction, reuse, and recycling. Individuals must take responsibility for changing their consumption patterns, rather than letting companies pass off quick-fix "solutions" which gives the public a dangerous and unwarranted faith in corporate america.

—Kevin Greiner

Classism at Wes *continued from page 5*

and to attend \$5 or \$6 concerts all the time.

We often forget to think of doing things with others that don't require money. The panel member talked about being embarrassed to admit that he did not have enough money to participate in events with his frosh hall. He said that he often opted not to participate at all in lieu of announcing his economic status to everyone.

This type of classism only pertains to present students, however. Wesleyan's financial aid system has prevented many prospective frosh from matriculating because their financial aid packages were based on an unreasonable family contribution to tuition. Moreover, many first or second-year Wesleyan students have had to drop out of Wesleyan and attend a less expensive school because the University does not follow up on its pledge to finance students adequately. Some students denied aid have to take semesters off to make enough money just to continue taking classes here.

Under new federal regulations, students on financial aid are now forced to sign two pledges in order to receive Pell Grants from the government. One pledge states that they have registered for the

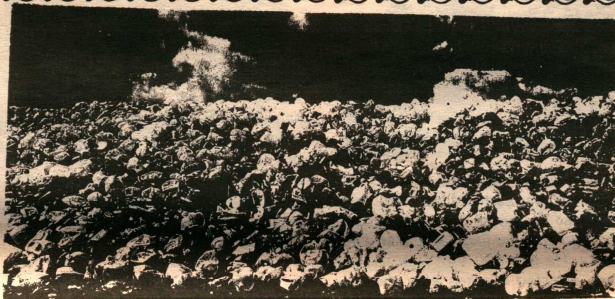
draft or are exempt, and the other states that if they are arrested for possession of illegal drugs that they will have to repay their grants immediately.

At University of California-Berkeley, there have been several demonstrations (including a campus-wide Smokeout) in protest of these pledges. Here at Wesleyan no one had brought up this issue publicly until this article.

Work-study is another aspect of many students' lives to which that much of the Wesleyan community is not sensitive. Students on financial aid students are expected to handle a campus job in addition to their academic and extracurricular stressload.

Most work-study students spend about 6-8 hours a week at their jobs to cover the cost of Wesleyan life; some students work up to 15 hours a week on campus and take additional jobs in Middletown. Meanwhile, their counterparts use their parents' money to pay for books, laundry, food and entertainment.

The Wesleyan community needs to be aware of and sensitive to economic differences without patronizing students who may not fit the upper-middle class mold. The responsibility lies not only on the administration and its accountants, but also on the students. ☿



Shelter *continued from page 7*

"You should use bastings from the turkey—that's what's generally done" [I used butter]; a half an hour after my explanation about the vegetarians in the house, she announced triumphantly, "Butter isn't vegetarian"; after explanation about dairy products and how Pete is the only one trying to have a non dairy diet in the house because it is difficult, she replied, "I always liked Pete."

On top of all this, we had to figure out what to do about Allen. Last night he kept most of the house awake with his drunken ravings and poundings, and the police were involved as well; I slept through all of this, consequently it didn't seem like it really happened. We had a bad staff meeting about what we should do about Allen. My head was in my hands most of the time. Steve delineated his hard line on human nature, "I do feel that I'm justified in judging somebody when they drink like that. . .He's not going to change." MISUNDERSTANDING all around. Don and I talked about believing in second chances for people, and Julie was somewhere in the middle. [We ended up giving him another chance, making it clear that if it happened again, he would be out.] Later Allen came sheepishly to dinner, apologetically, and he sat down with us to eat, a rare occurrence.

John

May 3

John is a white guy in his 50's or so. He is staying here on the couch because he is "too clean cut for 2nd and D [the main city shelter]" (Steve's words). He just arrived from California, has never been homeless before, was a practicing lawyer, wants to start a seed business, was referred to us by a woman from the Jewish Community Center, says things like "Golly, look what you've done" (I was making pancakes), and wears striped Oxford, loafers, and chinos. His tone of voice drives me crazy; it is so removed from emotion. Every comment he makes seems planned and fake. His presence has made me realize what is so great about this place. In Tara's words, "The bullshit is stripped away. People don't have time for it. . .The point isn't politeness, it's making yourself clear."

Warren

May 6

Warren, the deaf guy who kept writing me strange notes about Star Wars, Evil, and women (the other residents call him "Darth"), the one who was constantly seething with anger and frustration, is gone. I was on house duty when he left. It all began when he put his feet on the table, and Allen told him to take them off the table. Apparently Warren started swearing and threatening Allen. I was on the back steps helping Elise (an older woman who was beaten up by her daughter), so I missed the beginning. Felicia was able to coax Allen away from Warren, but then Edward walked by, and Warren began getting in his face, too. Edward wouldn't let go of this challenge to his

manhood/fighting ability.

This is where I walked in after hearing shouts. Felicia, Doris, and I tried to talk Edward out of persisting. Eventually he moved away from Warren. Then I approached Warren, holding out my hand for the notes I had rejected when I was helping Elise down the stairs. He crumpled them up, and spoke more clearly than I had ever heard him: "Get away from me. I don't want to stay here anymore. Everybody bothers me. Give me my money now." Usually he was difficult to understand, even when he wrote things out. So I scurried downstairs to get the cash (he had just endorsed his disability check that morning)—\$338.50.

Meanwhile, Warren had pushed Edward. When I came up with the money, Edward was waiting outside for Warren. On his way out the door, Warren picked something up. It turned out to be the jagged flat rock which we used to prop the door open. Felicia, Allen, and I ended up outside, too. "You've got more sense than that, Edward," I pleaded, and Edward stepped away from Warren, who was waving a fist with the rock clenched in it. Warren stormed down the walk and hurled his weapon. A bolt of utter fear went through me; I was jelly at the sight of that rock whizzing through the air. It hit the door below the steps, far from us. I went downstairs after answering a shaky "yes" to Allen's "Are you alright, Alexandra?" and promptly sobbed. Yikes. I felt so powerless throughout the whole incident.

My birthday

May 12

Louis and Miles just got into some sort of fight. Louis came downstairs with a bleeding thumb. I gave him bandages, poured peroxide on it. "If you all don't get him [Miles] out of here, I'm going to hurt him tonight. Do you hear me, Alexandra?" he repeated again and again. I knew Miles was drunk by the way he was acting earlier this evening: "I'm going to miss you, Andrea," he yelled to me twice from the kitchen. "You have the sweetest smile. . ." He reeked of alcohol.

May 16

We asked Miles to leave the morning after his fight with Louis [my birthday morning], and he did, supposedly for good. Unfortunately, he came back after chugging a few. Felicia and I went to the post office to escape the Return of Miles and the subsequent Arrival of the Cops. I did witness the beginning of his tirade. He was being a belligerent jerk, wouldn't listen to anyone.

Felicia gave me a mushy but nice birthday card—we have been getting along really well, talking a lot. Jason gave me a t-shirt with "Card Shark" printed on it and a visor. He also gave me a mushy card. Dad came up for the day and the night. I'm glad because he got to talk to people at the house instead of just popping in to pick me up at the end of the spring. He brought a double chocolate cake which we shared with everyone in the house. This was one of the best birthdays I have ever had. ☿

Editorial

These recent weeks have been difficult ones. As the days have dragged on, hopes of reaching a satisfactory agreement growing slimmer every day, it has taken a toll on all of us.

We are referring, of course, to the television writers' strike, which has forced countless shows into untimely reruns. Most tragically of all, David Letterman disappeared from our screens nearly two months ago, and we have since been forced to savor stale bits of Late Night comedy from years past. We understand the hardship Wesleyan students have been operating under, and with this in mind, we offer the following Top Ten list, supplied as always by the home office in Scottsdale, Arizona:

Top Ten Reasons Why Wesleyan Hasn't Divested

10. Colin can sleep at night knowing the endowment is safe.
9. Colin wouldn't get to use the phrase "fiduciary responsibility" anymore.
8. Students would get bored with nothing to protest.
7. Nancy Reagan told Colin that the astrological signs were wrong.
6. Having students living in South College helped ease the housing crunch on campus.
5. If it's good enough for Yale, it's good enough for us.
4. Divesting might decrease campus awareness of the situation in South Africa.

(Oops, sorry. According to Colin, this really *is* a reason why he opposes divestment.)

3. Bobby Wayne Clark has the mysterious power to cloud men's minds.
2. Money isn't everything, it's the only thing.

And the number one reason why Wesleyan still hasn't divested from companies doing business in South Africa . . .

1. Nobody said "Simon says."